No. 3

THE

TESTIMONY OF SCIENCE

TO

THE TRUTH OF THE BIBLE:

AN ADDRESS

DELIVERED BEFORE THE BIBLE SOCIETY

OF

THE UNIVERSITY OF VIRGINIA,

JANUARY 27, 1850:

BY REV. B. M. SMITH,

PASTOR OF THE STAUNTON PRESBYTERIAN CHURCH.

CHARLOTTESVILLE:

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CORRESPONDENCE.

UNIVERSITY OF VIRGINIA,
January 28, 1850.

DEAR SIR:

At a meeting of the Students, we were appointed a committee to communicate to you the following Resolution.

"That the Students of the University of Virginia return their thanks to the Rev. Benjamin M. Smith for the able discourse delivered by him in the Chapel on the 27th inst. and solicit a copy of the same for publication."

Permit us to hope, that this request, on the part of those we have the honor to represent, will meet with your favorable consideration, and that you will not hesitate to make generally public an address calculated to produce a permanent religious impression upon the Community at large.

With sentiments of regard,
We subscribe ourselves,
Yours, &c.

EDWARD WARREN, Cha'n,
R. C. SAUNDERS,
THOS. W. JONES,
WM. POPE DABNEY.
} Committee.

Rev. BENJAMIN M. SMITH.

Messrs. Edward Warren and others,
Committee of the Students, &c.

YOUNG GENTLEMEN:

Persuaded as I am, that your polite request is expressive of something more than a mere compliment, I cheerfully accede to your wishes, though by so doing I involve myself in the unexpected and additional labor of preparing an imperfect Manuscript for the press. I feel encouraged by your kind estimate of the "Address," to hope, that the impression it has made on you may be extended to others, and result in securing for the subject, of which it is but a meagre and poorly digested exhibition, a thorough and extended investigation. For I feel assured that the friends of Revelation have no reason to fear the light of History or Science held up to the Bible, and may confidently abide the issue, when sound Philosophy, however intrepid or however jealous, shall scrutinise its pages. Tendering you, and those you represent, my grateful acknowledgments for your kind appreciation of my cheerful though humble services, I remain, with sentiments of esteem,

Yours truly,

B. M. SMITH.

MANSE, STAUNTON, Feb. 5, 1850.

ADDRESS.

YOUNG GENTLEMEN:

It is a privilege which I highly estimate, to address my young countrymen on any subject, by which I may contribute to their preparation for the career of life. It scarcely need be said, that my estimate of that privilege is greatly enhanced when called to present to their attention, a topic of such vast interest and enduring importance, as any one within the range of the suggestions, excited by the present occasion.

Did I regard your participation in the noble enterprise of circulating the Bible, solely in respect of the funds you might add to its resources, I might present to your attention some subject, calculated to quicken your zeal and enlarge your benevolence; and judging from the past, I feel assured, that however feeble the effort, it would meet a liberal response. But with whatever importance your Society may be regarded, as a medium of benefit to others, it is equally important as an occasion of blessing to you. While you afford a pleasing evidence that you honor the word of God for its moral and religious influence on our race, you also do honor to yourselves.

For the favorable estimate of the Bible thus manifested, is an indication that you will readily receive those considerations, which may confirm you in a yet more intelligent and decided conviction of its Divine Authority. It is no part of my plan to enter on a discussion of the Evidences for the Truth of the Scriptures. This would be as impracticable for want of time, as unnecessary for want of an audience needing such a discussion. There is, however, a branch of this evidence, peculiarly interesting to those daily engaged in scientific pursuits, and which is rather supplemental and confirmatory, than essential to our confidence in the inspired volume, and to its consideration I now invite you. It is, *The Testimony of Science to the Truth of the Bible.*

This testimony is mostly of modern date, and its nature and relative importance, may be properly presented in a few preliminary remarks, by which you will be enabled to appreciate its value. With the disenthralment of the human mind in Western Europe, under the united influence of the Revival of Letters and the great Reformation, there arose a spirit of earnest enquiry which exempted from its severe scrutiny no institutions however venerable for age and no

opinions however sacred in association. From the close of the 16th to the beginning of the 19th century, the question of the Divine authority of the Christian Scriptures was rigorously discussed. Learning and sophistry, wit and ridicule, were employed to prostrate the claims of a Book, deemed by a specious Infidelity, as feeble in a contest with intelligence, as the great superstition professedly deriving authority from its pages. To the gigantic intellects and zealous devotion of the Divines of past generations we are indebted for such a decisive victory on the main question, the inspiration of the Bible, that little has been left to their successors, except a repetition of the well sustained arguments, derived from the Miracles and Prophecies, together with the internal evidence of the sacred writings.

But in the progress of a discussion, so protracted and animated, and in which, assistance, both in attacking and defending, was invoked from every available source, many subordinate questions were mooted. Repulsed repeatedly from an open assault on the well fortified bulwarks of Zion, Scepticism and Rationalism sought to cover an inglorious retreat, by sapping fortifications they could not overthrow, and poisoning a garrison they could not subdue. No longer offering to dispute the possibility or fact of a Revelation, by "men who spake as they were moved by the Holy Ghost," efforts were made to impugn the veracity of the Scriptures in particular places—to cast suspicion on the purity of the Text, and to point out discrepancies between this professed Revelation of the Bible and that admitted Revelation of God, by which He has declared His glory in the Heavens, and filled the Earth with animate and inanimate monuments of His wisdom and power, His goodness and skill.

The immaturity of many Sciences, from which evidences of such discrepancies were drawn, and the dissociation of theology from others, under the influence of venerable prejudices, operated on the one hand, in multiplying difficulties and on the other in weakening the arms of defence. We have a right to presume, what I trust abundantly to show, that God reveals nothing in the volume of Inspiration inconsistent with His revelations in the volume of nature—Yet is it easily conceivable, that many things in the latter may be unknown. The same causes which had wakened up the human mind to the study of the one, operated, to stimulate investigations into the other. But these last for obvious reasons were not pursued so rapidly, nor so successfully. And it was not till pressed by skeptics, that defend-

ers of the Faith sought to avail themselves of the incidental testimonials which scientific results offered, and themselves diligently to seek in the same sources for others. There may still be found those, who resting on the well sustained defence of the Bible, already alluded to, affect to regard with indifference those attacks on its truth, which proceed from the real or pretended discoveries of science. Nay more, some men seem capable of the absurdity of holding two sets of opinions, one imbibed from the Scriptures and the other, though entirely discordant, derived from Science. They believe the Scriptures and all they reveal, yet subscribe to some theory of Geology, which contradicts Moses. They assent to the authority of the Pentateuch and yet adopt a philological theory, utterly at war with the History of the dispersion.

There are others, who, satisfied with a religious experience, coincident with the scriptural account of that great spiritual change known as Regeneration, do not permit their minds to be disturbed by the speculations of Philosophers or the alleged facts of science, and certainly we are constrained to admire that simple religious faith, which occupies in the christian system, a place similar to that of consciousness in the philosophy of the human mind, and disdaining all other proofs, proclaims its convictions of truth as coincident with its own existence, enabling its possessor in the language of the unlettered christian to say, "I know the scriptures are true, for I *feel* them to be so."

Yet however readily we may satisfy our own minds without examining the objections which may be offered, or however persuaded that christian Revelation rests on too firm a basis of evidences, internal and external, so firmly bound and rivetted together that attacks on one part are sustained by the other, so that it is more reasonable to receive the whole notwithstanding particular objections, than reject the whole on their account or however confident in the great system of Gospel truth by reason of our personal experience, we are reminded that others may not be so easily convinced. It would indeed, we should think, be satisfactory to both classes of persons to discover, that Revolation is not only true, as a whole, but in all its parts, and that, although our faith might not be shaken by the detection of a few unimportant and unaccountable apparent mistakes in the inspired penman, yet we have no need to admit such qualifications; but on the other hand can rejoice in that moral effect on our confidence in scripture, which the explanation or resu-

tation of each particular case of difficulty produces. And as such cases in detail, unnoticed or unexplained, might accumulate to an aggregate which would seriously impair our previously well grounded belief, so such cases in detail met, examined and set aside will presently furnish us an aggregate of evidence for the truth and accuracy of scripture independent even of that provided by an assurance of Inspiration, which may well be pronunced irrefragable.

Thus much I have thought it proper to say on the importance and nature of the testimony now to be adduced.

1st. The science of Biblical criticism, or as it is termed when respect is had to other books than the Bible, critical science, is of very ancient existence, though so great have been its improvements within the past century, that it is entitled to be regarded as a modern science. It undertakes as you know, the office of settling what are the true words of any text or portion of a book and of course constitutes the foundation of all philological investigations. It goes farther and scrutinizes the correctness of the entire volume.— We are dependent on its determinations for the accuracy of our copies of all ancient authors. At a very early period, the learned scholars of the christain church, employed much time and labor to preserve pure the word of God. This they did, by comparing the copies in existence in various parts of the world, and in various languages and adopting those readings, where there was a variety, which were best authenticated. The watchful jealousy of Jews and Christians and of various christian sects served to preserve the Scriptures of the Old and New Testiment in a state of great purity.

At the period to which I have alluded, very emphatic attention was arrested on the question of the integrity of the Text of Scripture, in the printed editions, of which several had been published, some very astounding statements were made and Infidels glad of such a weapon eagerly grasped it to aid them in their hitherto unsuccessful attacks on the Christian scheme. We can readily comprehend the importance of a correct Text in such a book as the Bible and easily see that could any material impurity be discovered the confidence of men in such a volume as the record of Inspiration would be destroyed. The work of making extensive collections and collations of Manuscripts was undertaken. The earlier printed Bibles had been prepared with comparparativly little care. Those who now embarked in the enterprise, not content with examining such manuscripts as

were readily accessible, searched every important depository throughout Europe and some parts of Asia and Aicfra.— The result was a discovery of an immense number of *various readings*, and although the great bulk of them were of little or no moment, the great fact thus fully brought to light, was not a very encouraging result to the friends of Scripture. Here, however, occurs an illustration of a remark already offered, that immature science may contradict, what its maturity will corroborate. Thus far but little attention had been bestowed on the relative value of the manuscripts. It was by patient and diligent labor, that they were all classified and reduced to three main *Families*. Then the mode of reaching results was changed, instead of regarding each manuscript as an independent witness on any passage, the prevailing testimony of the *family* to which it belonged was taken. Thus the labor of preparing editions of the Scriptures was greatly abridged and the number of various readings greatly reduced by referring them to classes of manuscripts instead of individuals. The care and attention bestowed, soon relieved the Scriptures of this source of objection. No other than verbal, syllabic or literal various readings remain, with a very few exceptions, and combining quotations from early christian writers and readings of ancient versions, with the manuscripts, as independent sources of information, the world is now in possession of a Scripture text, far purer than that of any similar ancient writing, and of which it can with truth be said, that no various readings of sufficient authority remain, to destroy or seriously affect any doctrine or precept of the christian scheme. Thus by perfecting this science, which in its earlier stages threatened, in the hands of artful enemies of the Bible, a serious disparagement of its integrity, we can now rely on its testimony to sustain the truth of Scripture by its influence in settling and preserving the sacred text.

It would be interesting to exhibit the testimony which the progress in the science of Hebrew Grammar brings to the interpretation of Scripture; but this would require more detail than I can permit myself to pursue, and bears rather on questions of opinion, and theology as a science, than on the character of the Bible as a book of Truth. I therefore pass on to adduce

2d. The science of Ethnography or comparative philology. It proposes a classification of nations from the study of their languages.

You can readily surmise the relations of such a science to the questions touching the original unity of Language,

the confusion of tongues at Babel, and consequent dispersion of mankind. Theories on these subjects entirely at variance with the Mosaic narrative and based upon apparently sound views of the History of Language, have been broached by eminent scholars, including some who would not be suspected of questioning the veracity of the sacred Historian. The science of Ethnography may be said to have taken its rise in the investigations thus occasioned. It has rapidly progressed, till from being a mere chaos of conflicting positions and immature theories, it has assumed a form susceptible of appreciation, and achieved a character capable of influence.

It is destined to greater progress and will doubtless be productive of more important results.

The theory of the old linguists, though by some designed to support the assertion of Moses, "that the whole Earth was of one Language," was, by others, so advocated, as to impugn the statement. For in advancing the claims of a favorite language to be considered the common stock, they undertook to show affinities of a character inconsistent with the supposition of a violent disruption, and only consonant with that of derivations modified by the ever varying influence, to which, in the history of conquests, emigrations, revolutions and other changes, mankind have been subjected. Other theories denied the existence of a common stock, and with variant shades of opinion, from that of Volney and Rousseau that man was originally a "mutum et turpe pecus" to that of Humboldt that "language was a necessary and spontaneous result of man's organization," they united in the position that diversity of speech may have been original, some as Humboldt, not *affirming* this diversity, while others united to its affirmation, the consequent denial of the Mosaic History.

The result of more extensive investigations, was a discovery of affinities between some languages formerly regarded as entirely diverse, and the dissolution of connexions once considered as firmly established. The effort to sustain the claims of any existing speech as the mother tongue, brought up hosts of Rivals, contending for the honor and in the process of discussing these claims, results were obtained, inconsistent with the success of any. Languages once classed as primitive, were discovered to be evidently derivations, and two of the most venerable competitors for the desired honor, the Hebrew and Sanscrit, have been, on the best authorities referred to a common, through undevel-

oped germ. New and more scientific classifications, have grouped into families the various dialects of the earth, and reduced the number of independent languages; and their affinities have been discovered to exist in the very character and essence of the several families, so as to exclude the idea, that one borrowed from another, or was a derivation of the other. Thus the conclusion has been drawn, that on the one hand, these families of languages have had some common origin, and on the other, their separation could not have been caused by gradual development, as their peculiarities are inherent in their structure, but must have been produced by some violent and some unusual force. Such a conclusion has not been the happy guess of some religious sciolist, anxious to find confirmations of Scripture, but the result of investigations prosecuted alike by the friends and rejectors of Revelation, or by men with no religious system to sustain, who regard Noah's Ark and Babel's tower, as alike creatures of poetic fancy. I need scarcely remind you, that the conclusion is identical with the brief but pregnant language of Moses, "The whole earth was of one speech" and the Lord confounded "their language that they understood not one another's speech."

I cannot forbear to call your attention to this striking illustration of that Providence of God, which rules the wrath of man to a subserviency to His purposes, in that he has employed learned skeptics, Rationalists and Infidels, through more than a century, to collect the materials and build up Libraries, for the prosecution of enquiries, thus authenticating statements in the oldest part of the Holy Scripture. And how utterly improbable the hypothesis that any man in forging such a book as Genesis, would have introduced a state ment by any happy surmise, which the most learned men have been led to sustain, only after protracted investigations through the histories of nearly two score centuries, and among the most barbarous and romote tribes who have been found on our Globe.

3d. I propose next to offer some specimens of the confirmation of the Scriptures furnished by the science of Archæology. This science instructs us in whatever relates to the early history of man. The sources of information of course include the sacred Books, but as we are seeking evidences of *their* truth, independent of their own assertions, they are necessarily excluded. Medals, Inscriptions, Monuments and entire or fragmentary histories, by ancient authors, of whose genuineness we have reliable evidence, are the princi-

pal materials which supply the facts of this science. Their systematic arrangement in order to the development of any general conclusions, is obviously not to be expected, since they are subjects of attention, undervarious rules and methods, and each often constitutes an independent testimony to particular facts. Yet the knowledge which they furnish, and the class of investigations which they subserve, are sufficiently distinct from the province of general History or any of its subdivisions, as to time, place or subject, to constitute a separate science.

Many of these materials have been long in existence, many others have only recently yielded to the diligence and enterprise of modern travellers and persevering antiquarians.—Some formerly useless have now risen to importance by more recent discoveries and some formerly regarded as valuable, have been set aside by more important acquisitions.

It was at one time, held by learned and acute scholars, that the Indian and Chinese chronologies antedated the received Mosaic period of the world's creation many thousand years. By some, the extravagant pretensions of the Hindoo chronology, embracing a period of 4,320,000 years, were somewhat countenanced, though so far as I have learned, no man of truly scientific attainments would risk his reputation by any positive statements. The careful examination of those astronomical tables, on which reliance had been placed by the Hindoos and Chinese, has greatly reduced the periods formerly assigned by scientific European writers. Instead of affording evidence for the alleged antiquity of those nations, the tables themselves have been ascertained to possess a very doubtful authority. Laplace concludes from a detailed examination that "the astronomical observation on which they were professedly formed, could never have been correct, because those conjunctions of the Heavenly bodies which they suppose cannot have taken place." Thus by clearly ascertaining the true value of the celebrated astronomy of India and China, we are enabled to withdraw it from among the objections to the truth of the Bible History, though it may not confirm it As to the fabled Dynasties, the probability of whose existence, these false systems of astronomy were relied on to sustain writers, who so far from being prejudiced in favor of the Bible, were indifferent, if not hostile to its claims, have, after careful and studious attention to the best sources of evidence, avowed their convictions of their utter fallacy. The earliest period assigned for the rise of these nations, even allowing a liberal credit to their legendary history, does not reach beyond the

time of Abraham. Those who have furnished these conclusions reached them by different processes and in the use of different materials which circumstance adds weight to the result. It deserves our remark too, that in the course of their labor they have ascertained a similar antiquity to both these great branches of the human race, and also discovered evidences among their own annalists and legends for their western origin, thus pointing us to an incidental proof of the existence of a period, beyond which no satisfactory history or even legend can trace their ancestry, and that period corresponding with the diluvian age; and also the existence of a source of common emigration, and that source the Western part of Asia, from which the Lord "did scatter the people abroad on the face of all the Earth."

For centuries, the monuments of Egyptian antiquity have been veiled with a most impenetrable mystery. The origin of this wonderful people was a problem to themselves, and like their celebrated Sphinx the perpetual enigma of the world. It is not surprising, that taught to regard the Egyptians as a people, even in a comparatively modern period "retaining the shadowy tints" and dim obscurity of a venerable age, the timid christian should hear, with ill-suppressed fears for his faith, the bold allegations of the adversaries of the Bible, who sheltered by the very darkness out of which they drew their weapons, opposed to the Scripture History, the conjectural chronologies, of a nation whose second period, according to Volney commenced 13000 years before the christian era. That these chronologies were "conjectural" may now confidently be stated. But the time was, when the only reliable authority opposed to them, was that very document, they were cited to depreciate. We are indebted to Young and Champollion with their successful co-laborers predecessors and successors, for the means, not only of wresting from infidelity a weapon it well knew how to wield, but for converting that weapon itself into a powerful instrument of defence. Not only has the discovery of a method of successfully decyphering the Egyptian Hieroglyphics, deprived the enemies of Revelation of their boasted resources and left Scripture History unimpeached, but they have thrown illustrations on the obscurities of that History. The reason assigned by Joseph to his Father and Brethren for his instructions that they should declare themselves Shepherds is stated "that ye may dwell in the land of Goshen," "for" Moses adds "every Shepherd is an abomination to the Egyptians." Why it nas been asked, announce themselves

Shepherds becuse all Shepherds were an abomination? The discoveries of the Egyptian annals as traced in Hieroglyphics, relieve the apparent contradiction or at least obscurity, by informing us, that at that time, Egypt was under the dominion of the Shepherd Kings, and while strangers of a similar mode of life, were abominable to the conquered people, they were peculiarly agreeable to the Sovereign. Again we read, that after Joseph's death "another king arose, who knew not Joseph." It is certainly very improbable that so distinguished a national benefactor should be so soon forgotten, especially by a ~~number~~ of the Royal family. But these discoveries have revealed to us the fact, of a change of dynasty by the expulsion of the shepherd kings, and the accession to the throne of Amenophtiph or Amosis, the founder of the 18th or Diospolitan dynasty. He would not only naturally fail to recognize one so ~~intimately~~ associated with his predecessors, but as the event ~~should~~, be jealous of a people, who to the claims of gratitude, added the sympathies of a common mode of life with his enemies, knew his cruel policy of exterminating the Jews "lest they multiply, and it come to pass when there falleth out any war they join also to our enemies and fight against us." But I cannot go into more details. Among some interesting specimens of the contributions of Numismaties, an important branch of Archæology, Medals have been found at Apamea in Phrygia which remarkably represents the traditional history of the deluge, given by Lucian and Plutarch. On one side, they present the heads of different Emperors as Severus and Macrinus, and on the other is a chest swimming on the waters, in which may be seen a man and a woman from the breasts upwards, on the outside with their faces turned to the chest a woman robed and a man in a short garment appear holding up their right hands, while on the lid of the chest is a bird, and another balanced in the air, holds in its claws an olive branch. So small a compass could hardly be made to express more—the figures out side are evidently a representation of the same persons who are in the chest, but in a different position, standing now on the dry land, after having floated in the chest on the waters. For a long time, the letters of an inscription, perplexed the Antiquarians, but finally they have been satisfactorily described to be N. O.*, Apamea was anciently called Celeane

* On one of these Medals some have thought they described three letters thus N. O. E.

and near this place tradition located Mount Ararat, so we see an abundant evidence of the propriety of adopting such representation, on the coins of the City. Now this does not confirm the Scripture deluge—but it constitutes an independent testimony to the concurring traditions of that event handed down in the history of all nations from China to Peru.

Monuments containing inscriptions or bas-relief sculptures appear to have been among the earliest modes, adopted by all nations for transmitting to posterity the records of their History. These are portrayed their conquests, their progress in arts, the grasping of ambition, the pageants of pride, the emptiness of vanity. And on them too, crumbling with decay, hoary with age or delapidated under the ruthless hand of a retrogressive barbarism, mouldering, disjointed and buried in dust do we trace, unwritten, but not unrecorded, the mournful lesson to a world—how the fashion of its glory fadeth away—and the memory of its power dies from the Earth. Yet while unsuccessful to detail fully the mighty story committed to their trust, incompetent to transmit the splendid annals of the mighty dead, the ever wise and holy and powerful Providence of an Almighty God, has ordained them to another service, and one never imagined by their vain-glorious authors; & confirmations of many passages in Scripture, hitherto difficult of explanation satisfactory to objectors, have been educed from monuments dug up from the dust of centuries or concealed in the Labirynthian chambers of vast ruins. Thus it was long urged against the truth of the Mosaic history, that vineyards of grapes and, by inference, wine, were mentioned as pertaining to Egypt, and the anthority of Herodotus was relied on by even a christian writer, as conclusively sustaining the objection, one of many examples, illustrating the greater readiness to confide in the pagan, than the inspired author. Now repeated instances of minute and even painted representations of the vintage in all its parts, and remnants of wine vessels found in the ruins of old Egyptian cities, have clearly settled the question in favor of Moses.

The author of the books of Kings and Chronicles has mentioned the seige of Jerusalem and the partial captivity and enslaving of the Jews by Shishak in the days of Jeroboam king of Judah. But this King is totally omitted by Diodorus and Herodotus. Hence was an excellent opportunity to question the Biblical accuracy. Among the ruins in the great court of Karnak there is a representation of the exploits of

this very king, and among them according to a common mode of commemorating such events, his success in war is exhibited by the figure of the king, holding by the hair a crowd of kneeling figures of kings and others taken in war, while the raised battle axe in his right, symbolises his power of life or death over his helpless captives. Each of these bears a shield, containing a hieroglyphic inscription, presumed to represent who he is. One of them belonging to a figure with a decidedly Jewish face, furnishes us with the words "*Jeoud hamalek*;"—Judah, the king—or the king of Judah. Thus an important gap of profane history is supplied and the accuracy of the inspired record sustained.*

A distinguished English traveller Mr. Layard has recently surprised and gratified the lovers of antiquarian research by his splendid contribution, to the science of Archeology in an account of his labors and their results among the ruins of Nineveh. Nations now reckoned among the memorials of a venerable antiquity, had not reached their culminating period, when then that "exceeding great city of three days journey" had been long buried amidst the ruins and desolations of centuries. Strange and striking among the ways of God—that nearly 2500 years after its fall, a man of strange tongue—a language then among the futurities of nearly 2000 years, of a nation, thon equally inimagined, from an island then unknown, and even 500 years afterwards, described as the Ultima Thule of navigation and beyond the pale of civilization, that such one should come and draw forth from its buried palaces and its sculptured chambers the mutilated memorials of its greatness, the records of its power, its pride, its civilization and its wealth—and alas! of its terrible overthrow and remediless ruin, under the curse of the God it despised. So it is. Here in a land, undiscovered for 2000 years after Nineveh ceased to exist as the head of a mighty power, are unfolded the monuments of its might and the mementos of its desolations.

I must refer you to the volumes themselves for the interesting and astonishing discoveries of their learned and enterprising author. I can here only cite a few illustrations

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*I take pleasure in acknowledging my indebtedness to the work of the celebrated Dr. Wiseman a Roman Catholic Clergyman on the "connection between science and revealed religion," for much information on the subjects of this address, but especially for the substance and in a few sentences the language of the last two or three paragraphs.

which the results of his labors furnish to the subject on hand.

Ezekiel (28: 14–15) typifying the corruptions which had crept into the religious systems of the Jews and the idolatrous practises they had borrowed from idolatrous nations, says, "She saw men portrayed upon the walls, the images of Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the children of Babel of Chaldea, the land of their nativity"—now this language so accurately describes the characteristic appearancies on the walls of buried chambers, which Mr. Layard has brought to light, that he quotes the prophets' testimony to sustain his theory of the time when they existed, very sensibly supposing, that Ezekiel, who prophesied on the banks of Chebae, in the vicinity of Nineveh, was acquainted with this mode of representation. The object of the writer is not material. Here is conclusive testimony of the fact, that Ezekiel's book is not the work of a latter day.

The same prophet (4: 1) is directed by God to "portray the city of Jerusalem on a tile." Of this mode of writing, the ruins about Nineveh have furnished repeated specimens.

The extraordinary size of Nineveh as given by Jonah, making a city boundary of 60 miles, has been sometimes a matter of cavil. Mr. Layard by the most accurate identification of its probable limits, has furnished us the prophet's measure. That so large a space should not accommodate over 600,000 persons is entirely consistent with oriental modes of building cities, at that day, according to which, large space was allowed for accommodating cattle and often for gardens. Among the many striking bass reliefs found in these ruins, our attention is arrested by one representing a mode of carrying Idols in procession exactly accordant with Isaiah's words (46 6-7) "they lavish gold out of the bag and weigh silver in the balance, and hire a goldsmith and he maketh a God; *they bear him upon the shoulder, they carry him, they set him in his place.*"

The reader of the scriptures may have noticed in various portions of the old Testament, a very frequent allusion to eunuchs, as occupants of places of trust and honor in the Courts of princes, and accordingly in the monuments of Nineveh no persons appear in this capacity, more frequently or more prominently.

The armour and modes of warfare described in the Scripture History of the period of monarchical Government among the Israelites, as pertaining to the surrounding na-

tions, are accurately, and in some cases, minutely exemplified in the sculptures and drawings found among these celebrated ruins. There we behold representations of the shield, the archers the slingers, the chariots, the horsemen, the spearmen, and the various implements for prosecuting and resisting a siege, so clearly illustrative of numerous passages of the sacred writings both in the Histories and Prophecies, that we might appropriately transfer the engravings which depict them from Layard to our Bibles. And when we read in the scriptures, of the productions assigned to Assyria, of the mode of celebrating festivals, the magnificence and luxury of their Kings, however incredulously we might turn from the inspired page, under an impression of the awful desolation and fearful sterility of the country as it now appears, we have only to look on these monuments of the period described, to be satisfied, that the sacred historian has furnished us correct representations.

It is truly remarkable to observe how the science of Archæology has been at first the handmaid of Infidelity and has now become one of her most incorrigible opponents. Those lands which are now yielding us some testimonies to the truths of Revelation, brought back by travellers of every class of religious sentiment, were once traversed by the celebrated Volney, who has laid before the world his skeptical meditations on the "ruins" of antiquity both literal and figurative endeavoring,

"To sap a solemn creed with solemn sneer,"

or theorise away the force of proofs of inspirations in the fulfilment of Prophecies every where meeting his eye. Defenders of Divine authority of the scriptures have needed no better testimony than his "Travels" and his "Ruins" to substantiate the exact fulfilment not only of the sentiment but often the very words of prophecy, and now those very desolations which furnished him occassion for sneers and scoffs are transmitted into sources of congratulation for the advocates of the truth of scripture.

4th. But I must proceed to a brief notice of a kindred Topic, at present engaging much attention in our country—I mean the unities of the human race, as taught by the natural history of man; and I regret the less, that my notice must be very brief and rather in the way of hints, in as much as the subject is now undergoing a renewed discussion and exciting renewed interest.

You are aware that the Scripture doctrine, that "God has made of one blood all nations of men, for to dwell on all

the face of the Earth," and that the whole human family of all colors and forms, have descended from one pair, has been frequently attached, as inconsonant with the teachings of the Natural History of Man, which presents us with four or five marked varieties, one of which at least, can be traced to a period coincident with the commencement of reliable profane History.

This variety is alluded to by Jeremiah (B. C. 600) in terms indicative of History existence so that it has passed into a proverb as a familiar fact. Jer. 13, 23, "can the Ethiopian change his skin?" Herodotus describes Africans "as having the most curly hair of all men" and their portraits exist on Egyptian monuments and their skulls have been found among Egyptian mummies. We are familiar with the Fable of Phaeton, and remember the extraordinary influence ascribed by the Heathen poet to his unskillful driving the sun's chariot,—the crisping the hair and blackening the faces of the Africans by the unwonted proximity of the burning sunbeams. Some have proposed to cut the knot of all difficulty by assuring us, that the descendants of Ham bear in their persons, the marks of that curse pronounced by Noah on their great ancestor, Canaan the son of Ham. But we have no scriptural authority for believing such a statement. It is certainly not impossible that God might have authorized such a judgement and a miracle to accomplish it, but in the absence of Revelation we dare not assert it, and farther supposing it had been revealed, the skeptic who denies one statement, would have found means to deny the other. I need not extend my remarks to a consideration of any objections to a unity of the human race, drawn from any other variety than that of the African, for if this offers no barrier to a reception of the scripture account, no other need be apprehended.

Not entering into those discussions of this subject, which for many years, have occupied the attention of learned men I will only present those results, which in the progress of the science, have been attained, and which while they do not demonstrate the unity of the race show that such is the tendency of the science in its improvements, rather than the opposite.

1. The history of opinions and traditions among all nations, presents a most striking concurrence in the belief of an early triple division of the race, corresponding to the Noachian division after the deluge. Distinct exhibitions of this are presented in the Mythological fables of the Heathen, which connect the history of man and his Deities. In the

fabulous legends of Hindoos, Buddhists, Chinese, Tartars, Peruvians, Persians, Syrians, Egyptians, Greeks, Romans and even South Sea Islanders a wonderful uniformity is discernible in the appearance of a *triad*, at the dissolution of every former world, for the purpose of replenishing and governing the new, and this Triad corresponds to the same scriptual division.

2. In man's natural history, we discover evidences of an identity of species in all the various races, corresponding to those which prove the same among other species of Animals. Thus, 1. There are the same natural and vital functions pertaining to all varieties of the race. 2. The pathology of man is common, with the exception of Hydrophobia and the vaccine disease—there are no important diseases attributable to man in common with any other animals, or which pass from him to them, or them to him. Peculiar localities or other causes produce diseases peculiar to portions of the human family, but under the same circumstances, we find that neither exemption from disease on the one hand, nor obnoxiousness on the other, can be predicated of any portion of the race.

As Shakespear describes the Jew, so may we the African. Hath not he eyes? hath not he hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as the European is?

3. The facility of intermixture of different races is an anomaly of nature, if they represent different species. For it is a law of nature common to animals and plants, that one species will not mix with another. "The pollen borne by the wind or insects from one plant to the stigma of another" of different species is rejected and "its own author dust is imbibed." A similar truth is observable of animals of every order. But for this wise arrangement all species and orders in the vegetable world would long since have disappeared, in a dull uniformity, and among lower animals we should have been as destitute of the useful as the beautiful. The contemplation of a violation of this law by man, fills the mind with ~~instructive~~ disgust and the act itself has among all civilized nations, and even many barbarous and degraded, been regarded as an evidence of the most awful depravity. The Hybrid of animals in a wild state has ever been positively known. The exceptions produced by art are universally incapable of propagation among themselves. If, in the re-

searches of the curious, apparent exceptions to these statements have been discovered, as some are inclined to believe, it will be remembered they are *exceptions*—as monstrous births, idiots and other extraordinary developments in man's natural history.

4. The existing races of man vary from all other animals in the possession of moral faculty or religious sense, and have always and every where manifested a belief in a state of existence after death and in the power exercised over them by invisible and spiritual agencies. The various rites of sepulture, shrines, altars, ~~morgs~~, churches, pagodas, oracles, Holy Books, prophets, sacerdotal ministers, sacrifi- persian prayers, ablutions, baptisms, pilgrimages, are words, which represent volumes descriptive of this religious ~~Being.~~ The lowest in the scale of humanity ever yet known, is the Hottentot, whose pomatum is grease and earth; clothing, undressed skins of beasts; food, roots, snakes, Lizards and loathsome insects; dwellings, caves and dens; whose life is ~~beur~~ existence, and whose intellect has been so stupefied, that could it be believed there was a link between the man and the monkey, the world would say it is the Bushman of south Africa. Yet these men have received the Gospel. They have christian churches and schools and a christian civilization. The scoffing Infidels of France once adduced them as an evidence of man's relationship to the Baboon and Orang.—Christianity has been preached to them and been received. If Infidelity is still skeptical, we suggest in all fairness, that French Infidels will fit out a Mission to Orangs and Monkies. If they have mind enough to be infidels, we may admit the relationship.

As to the objections of the unity of the race, bared on varieties of color, such as these may be mentioned.

1. Accidental or sporadic varieties in the same race may arise, which tend to produce the characteristics of another—these varities may be perpetuated—and climate food and other causes producing, may perpetuate, the change. 2. Analogy of the vegetable world teaches us, that such important changes may be produced by cultivation, that we may have a new production so materially different from the original stock that we would not, at first, suspect an idenity and yet so essentially distinct from other plants, that union is impracticable.

3. Changes in the hair and color of irrational animals are effected by climate and other causes. Indeed among such, varieties similar to those in the human race have arisen and not less different from one another.

4. That dividing the earth into zones, we find the varieties of color distinguishing the various races of men, in the order of three zones, whites inhabiting the north and the darker the Equatorial regions, showing us that climate, though not sufficient to account for all the difference, must be an element in its properly assignable causes. The influence of physical causes to this end, on those who have changed their residences is equally obvious. Finally, though the origin of the black race is yet inclosed in mystery, the teachings of this science more and more discourage the belief of their forming a distinct species, and we may reasonably presume that more extensive research and more accurate data will yet, in this, as other cases, fully vindicate the truth of the scripture. And meanwhile, every advance of the science has been more and more destructive of the opposing theory.

5. I shall conclude this Address with a few remarks on the Contributions of the Natural Sciences to the truth of the Bible.

It is the province of the Natural Theology to disclose the merits of these Sciences in declaring the wisdom power and glory of God. Fruitful as have been their contributions to this object, they have been, unfortunately, often made the instruments of decrying Revealed, as much as of exalting, natural Religion. This however has, I am persuaded, been the result of inattention to them on the part of theologians, on the one hand, and of very superficial attainments on the part of Deists on the other. Indeed as to one of them, as we shall see, its very immaturity has wrought efficiently in producing the same result. Let us adduce some specimens of their relations to Revelation, when properly understood. The science of Medicine has been frequently accused of hostility to Revelation, and in one of the most important facts and fundamental doctrines of the Gospel this hostility has been at one time, as it was thought, successfully invoked. The actual death and consequently actual resurrection of Jesus has been denied on medical grounds. By a pitiful criticism, the piercing of his side as conclusive evidence of death, is evaded, and a trance produced by exhaustion and suffering is substituted for that actual death, which was proclaimed by the rending of rocks and the opening of graves and mourned by a shrouded sun and darkened Earth. Now it has been clearly demonstrated by some of the most eminent medical scholars of Europe, that the nature of crucifixion was such as inevitably to produce death and that speedily, in one whose system was already so enervated that in a case

of syncope or trance, produced by the loss of blood, the slightest wound would be fatal, any venesection in such case being hazardous—that the spear, however, must have entered the cavity of the chest, from the flowing of water as well as blood —and finally, that even admitting syncope, the initiatory embalming and the close chamber of the tomb must have produced death. It was highly proper that the science of medicine should refute or cavil, which it had been prostituted to originate.

Geology may well be termed, the last foot hold of skepticism. From its rise to our day it has been prolific of "ideal theories, and brittle though brilliant systems," Philosophers "put themselves in the place of God to destroy and renew worlds at pleasure." Buffon taught that the world had been split off from the sun by a commet, and thus received the momentum of its annual revolution. In 1806 the French Institute counted eighty theories of world-makers all contravening the Mosaic account. Not one of them remains in greater credit than Buffon's. Theologians have not destroyed them. What could theology effect against a science which proposed a revelation more ancient than the Bible, more authentic than Inspiration? Geology has made havock of itself. Each era of progress in discovery has been an era of revolution in theory. The history of the science has been illustrative of its history of the earth. But as in the political, so in this department of the scientific world, revolutions, though but changes, have gradually developed principles; ascertained facts have accumulated and legitimate deductions been announced. Now Geology must be numbered among the witnesses to the truth of Revelation.

1. No received theory or accredited facts of this science necessarily contradicts the Mosaic Narrative of the creation. We are told that there are fossil remains of a creation, of which no living specimens exist, and distinct vestiges of repeated and general destructions and reorganizations of the globe. Various solutions of these phenomena have been proposed. I shall not discuss them. It is enough for us to know, that whether such discoveries authorize the theories they are relied on to sustain, or not, they are not inconsistent with a fair interpretation of the sacred text. For the history of our system may begin in the middle of the second verse of the first chapter of Genesis. The preceding clauses announce that God created all things at some remote and indefinite period. During this interval, the world for aught we know, may have been the theatre for as many and as

great revolutions, as the most extravagant geological hypotheses may demand, or the professed discoveries may indicate. Within its limits is an abundant space for the display of sportive fancies and interminable speculations on the "wreck" of an indefinite series of material systems, and the "crushing" of all the worlds, which, during the dreamful years of its childhood, Geology ever imagined. At all events, there is thus, with no invasion of Scripture truth, a sufficient scope for any well founded geological theory of the earth's antiquity, while the admission of the most untenable could furnish but a vain triumph to Infidelity.

2. Whether the conclusion just reached be correct or not, it must ever be remembered that on a department in the discoveries and theories of this science, necessarily so obscure, and in its history so variant with itself no foundation for an argument affecting the main strength of Revelation could be laid. The Whole contest in the aspects most unfavorable to our cause is one of "out posts" and its most injurious effects on scripture credibility are more than compensated by the positive contributions of the certainties of this science to which we now turn.

3. Geology clearly refutes the atheistical theories of the eternity or indefinite origin of the animal and vegetable kingdoms, and of the spontaneous or equivocal generation of their races. It points to a period when among series of fossil remains indicative of the existence of other genera, none now known can be found. It then presents us in diluvial formations, remains of such animals and plants as now exist. It has detected none exhibiting forms of existence less perfect than those now subject to our observation, and none representative of states intermediate of an unknown part and a known existing organization. It thus certifies to that great law, by which each individual has its appropriate parentage in its own species and no other, accordant with the divine appointment that animate and inanimate matter should propagate itself after its own kind, and as we trace the history of each species, we are led back to a period, when these archives of nature, imprinted on rocks and buried in sand announce a definite commencement of the series and that period the chronology of Geology ascertains to be coincident with that of the chronology of scripture, and while settling such important facts this science forces on us the conclusion that this world had a "beginning under the creative hand of one great cause. For as each species of its creatures is distinctly traceable to its parentage we must at

last come to the first parent,and having observed that first,of an organization identical with its latest posterity we must own its incapacity for self production or in other words that it was a pure consequent, and its cause philosophy and Revelation unite in calling God. It is the province of natural theology here to take up and press to other conclusions the train of reasoning suggested.

4. Geology authenticates the received account of violent volcanic eruptions near the site of Sodom and Gomorrah; and each successive discovery deepens the conviction, that Moses has given us a popular yet correct narrative of a mode of destruction by which those wicked cities received their memorable overthrow. It farther suggests strong presumptions that by a mingling of the elements of combustion existing in air and earth, on a similar, but far grander scale, this solid globe is destined in like manner, to be destroyed and send up its mighty smoke "as the smoke of a furnace" a sublime and signal display of the Wrath and Power of an Almighty God. Thus do we find that those remarkable prophecies of Peter (2 P 3; 7, 10) are not unworthy of our notice on scientific grounds.

5. Lastly this science clearly sustains the fact of a deluge to which we have already adduced other testimonies. It farther attests some important specifications of the general fact. 1. That the deluge came suddenly and violently (see Matt. 25; 37-39.) 2. That the same species of animals existing before that event still exist, thus recognizing some unusual way for their preservation, and proving this important revolution characteristically different from all preceeding revolutions to which our earth has been supposed to have been subjected, in that there was not a total extinction of animal races. 3. That this deluge occurred at the period assigned by the Bible Chonology, in so far as any settled principles respecting diluvial formations can be trusted for information.

We firmly believe that, judging by the past, every successive improvement of this science will conduce, yet farther, to sustain the facts of the Bible. Even were its conclusions at variance, it is yet comparatively in its childhood. Satisfied that in the question of the creation, it furnishes no contradictions, while on that of the deluge, it offers important confirmations, we may confidently await all its future discoveries.

I beg your attention to a few reflections which arise in our minds under the instructions of this subject.

1. Truth has nothing to fear from discussion. We are sometimes cautioned of the danger of throwing before the uninstructed the cavils and objections of skepticism. And truly there is a propriety in such caution, when no exhibitions of truth are provided. But it is well known, by all who read or converse on such topics, that many strange opinions exist and the young especially, are liable to be misled by the prestige of great names quoted to sustain them. The timid too, are more liable to discouragement by the very uncertainty which invests such statements. We have seen children easily alarmed in some dim twilight hour, by objects whose proportions were magnified to gigantic size, or distorted to hideous forms under the influence of the darkness, which concealed their true character. So children in scripture knowledge, may be alarmed by the looming objections to the Bible which appear to their mental vision, and as the most effectual relief to the fears of one class, is found in being conducted by a safe guide to a close inspection of the cause of terror, or by the introduction of light, being enabled to see it clearly, and discover it harmless, or perhaps some beneficial agent, so in the other, the surest remedy is *light* and there is certainly more danger to be apprehended from "vague impressions that learned and able men have rejected the Bible" as a book dissonant in its teachings from the great lessons of science, than in a careful exhibition of the groundlessness of such objections.

2. We are taught to entertain a higher estimate of a Book whose great facts may be said to represent the combined teachings of important sciences. Thus the original unity and subsequent variety of language, and of the human race, the existence of a flood, and the wonderful history of the Jews are the leading parts of Revelation, to whose truth, not one only, but many independent scientific testimonies may be adduced, and we cannot but be reminded of those, intellectually considered, who merely puffed up with knowledge, esteemed themselves competent to question Inspiration—sciolists and dabblers in science, endeavoring

"To sap a solemn creed with solemn sneers,"

have adventuously assailed a system whose great facts profound scholarship has been proved to substantiate, by the aids which lives of careful study have supplied. In circulating the Bible then, we are not circulating a text book of Fanaticism, nor a system merely contributed to the institution of little children and edification of feeble minded men

and women, but a book, which gathering from all sciences and all sources the evidences of its truth, proves the concentrated light of all God's teachings on the human mind, elevating its conceptions, strengthening its reason, chastening its imagination, ennobling its associations and purifying its exertions. Here is the great centre of all sciences, around which they revolve and from which they derive their importance. For after all, that we can acquire here, it will have proved a bootless task, if we neglect true wisdom; and all our acquisitions will be of no permanent value, for our eternal, which is our true and highest, interest, if they do not prepare and lead us to fill the one great duty enjoined in this book.

3. How important to the confirmation of our Faith, and how conclusive are these incidental testimonies. Forgeries of statements such as are confirmed by these testimonies of science, are beyond possibility. Who could have scattered through the history and prophecies of the Bible, those incidental statements and allusions to the manners and customs of people, long since blotted out from the nations of the Earth, with any hope, that a Champollion or a Layard would ever arise, to disentomb their memorials and verify such forgeries? Men can provide, in forgeries, for tests, they know exist, but who could anticipate that every important science would be involved in behalf of his forgery, and so form it, that in all time, no discrepancy between it and sound learning could ever be detected, when not yet knowing even the names of some sciences? In vain do cavellers attack such a book as the Bible, for when they have gathered their ammunition and prepared their batteries, God who overrules, as well as restrains, man's impotent rage, turns their preparations to produce their own discomfiture.

4. It is interesting to notice, how in the Providence of God, the advancement of his truth is conducted. Now when the circulation of the scriptures is advancing most rapidly, the facilities increasing, new opportunities unfolding and the whole of Protestant christendom, embarking in this grand movement of the age, He has called forth from hoary monuments, musty manuscripts, the nonsense of the curious and the libraries of the learned, the testimonies to the truth of the Bible, successfully to sustain its claims. Had it gone two centuries ago, the same battles which have been fought in England and America, must have been fought all over the globe. But now his word has free course and will be glorified.

Lastly, Behold the unity and beauty of Gods works—true science and revealed religion, hand in hand, mutual supports and common contributors to fill Earth with blessing and Heaven with glory. Their correspondencies teach us their common origin; one speaks from Heaven the other from Earth, one with authority the other as an interpreter, one to assert, the other to attest—while the voices of both are heard in unison, proclaiming, "all thy works praise thee oh Lord, and thy saints bless thee. They speak of the glory of thy kingdom and talk of thy power. They make known to the sons of men thy mighty acts and the glorious majesty of thy kingdom. Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations. Let all the people praise thee, yea, let all the people praise thee."